

With proper government this may become one of the strongest organizations in the district. It has had some backsets, and is still neglected in pastoral care; but notwithstanding all this the membership is reviving, and accessions are being made.

With this issue of the EVANGELIST we send a subscription blank to every subscriber. This is not intended to interfere with the work of regular agents, but to assist them in getting a renewal at once of all whose subscriptions expire with the year, and where we have no agent, any one who will is not only authorized, but solicited to act for the Brethren Publishing House in securing subscribers for the EVANGELIST, and Annual, and in procuring job-work, advertising, and selling any good books or stationery at publisher's or wholesalers' retail price. Also give us the names of those who would make good contributors. Remember the publishing house is yours. It will be just what you make it.

While on our recent trip to Indiana, we were informed that the Philadelphia German Baptists have been told by their preachers that there will never be another sister disowned in Northern Illinois for wearing a hat. How we wish that some of the Philadelphia sisters would try it a while in the sections where this remarkable progress is announced to have taken place. It may be as they have been told. We do not know. It is one of those things that it is hard for us to believe without seeing; but we hope it is even better than the Philadelphians have heard. A letter addressed to any one of the following Elders, enclosing a stamped envelope would be very likely to bring to the sender reliable information on the subject: Henry Martin, Lanark, Ill.; Daniel Dierdorf, Franklin Grove, Ill.; Edmund Forney, Polo, Ill.

Several complaints of the paper not being received lately have been received, and will be investigated. We want to do our duty at the office, and we want all between us and our subscribers through whose hands the paper must go to do theirs also. But it happens sometimes that the fault is with the subscriber himself. A reader of the EVANGELIST in this city who had been from home some time arrived the evening the paper is usually received from the post office. He inquired of the wife if the last EVANGELIST was in the house. "No" was the reply, "and," the wife went on to say, "I don't know why. I sent R—— for the mail late this evening, but he got nothing at all." The boy was then questioned as to whether he got anything at the post office. "No, nothing at all," was the positive answer of the boy. The next morning as the subscriber was on his way to his place of business, he had to cross a ravine about eight feet deep and thirty feet wide. By accident he saw a bright news paper lying under the edge of the bridge. Stopping to look at its heading he saw it was the EVANGELIST. Wondering who would thus dispose of this paper he went down and picked it up. Whose name do you suppose the paper was addressed to? It was his own. The boy was called, and explained that by accident the paper fell into the mud, and to avoid censure at home for his carelessness he thought he would throw the paper away and so avoid all further trouble. We know that the office is liable to make mistakes and that it does make mistakes; but sometimes we think that its reputation for errors and negligence is a great deal worse than it would be if it were blamed for no more than what justly belongs to it.

CLIPPINGS FROM THE GOSPEL MESSENGER.

It is now fully settled that the next Annual Meeting will be held at Muncie, Delaware Co., Ind., a place of over 11,000 inhabitants and strong railroad facilities.

It is said that the armies of the civilized nations of the world number 3,000,000 men. Besides the loss of their time and labor they cost at least \$1,000 a year for each soldier, and that amounts to \$3,000,000,000. What a waste of energy and money!

It is said that in Canada a saloon-keeper is not permitted to hold a municipal office of any kind. It ought to be that way in the United States. Yea, more, he ought not to be allowed to vote. And it would be

better still if he were not allowed to live in the country at all. But in the world to come there will be a place where he cannot enter, and there will also be another place where he will have to stay.

A few days ago Bro. Galen B. Royer, Secretary of the General Mission Board, showed us a letter that will do to imitate. It read about thus: "Enclosed please find draft for four hundred dollars, half for the Danish Mission and the other half for the General Mission Fund. A brother." We are left to conjecture who sent it, and we even prefer not to conjecture, for it would be well to think that we have that kind of members in all parts of the Brotherhood Members, who prefer not to let the left hand know what good the right hand is doing, have a chance to imitate this brother.

We do not care to meddle with the voting business but we must say that the man who attends church regularly and prays for temperance, and then goes to the polls and votes for license, may be called a Christian at church but his actions at the polls do not show it. If he can serve two masters at one time, he may be safe. If not, then he is on the same road the saloon-keeper is traveling, and every Bible reader knows where that road leads to.

What is it that some people cannot think about? Who says a congregation can be too poor to hold a love-feast? Then, again, who says a congregation can be too poor to raise money for the missionary cause? These questions are well answered in the "Chips from the Work-house" this week. It is a pity that some rich congregations do not have the same zeal for the spread of the Gospel that is found in some of the poor churches.

Correspondence.

Spiritual Jottings.

DEAR EVANGELIST: We have closed our meetings, after a siege of about five weeks. Three came forward the last night. We closed with fifty-two additions. We organized, and are ready to push the work. We elected two deacons, both noble men; one a young man of promise, of good parentage, of excellent character and with a good English education. The church also unanimously gave him the privilege to preach.

He will take a year's schooling at the theological school at Ashland, as soon as we get the school under headway. I know of ten young men of promise that are waiting to have an opportunity to prepare for the ministry. We need two hundred such men at once, and we can soon have them if we will do our duty and pay off the college at once.

The supplement to *The Prophetic Age* is a humbug, as I am able and prepared to prove. Brethren, heed the call of the National Convention in behalf of the college at once, and in ten years we can double our membership, by sending out young men well drilled in our doctrine. We could use two hundred such at once. Brethren, do your duty.

We were refused the church to preach in, though it had not been used for years. The minister was too (?) good to attend meeting where they preached the gospel alone doctrine. He went to conference, and the conference took the church out of the hands of the trustees and placed absolute power into the hands of this minister, and after his writing a letter informing them of our success and that I preached doctrine, he was informed to lock us out at once. But as the trustees had rented us the house, and he desired to be courteous, (because of self interest,) he let us close our meeting; but from henceforth no such (?) heretical doctrine, as the whole gospel of Christ shall be preached therein.

The name of our organization is the North Georgetown Brethren Church. They made choice of the Elder of the Louisville church to oversee their flock: Eld. E. B. Shaver.

They purchased a lot in town for \$180, to build a church house. They are getting money subscribed to build, and are now preparing the ground. They are putting forth every effort, and by spring they hope to have a house of their own. It will work them hard to build, but they are determined and will succeed. The mission board of Ohio will pay me for my services, so that they can use every dollar possible for the church.

About half or two-thirds of the German Baptists here should be Progressives. They all are permitted to wear hats. They take them in with the privilege of their sisters wearing hats. They so record it upon their minutes. If Annual Meeting would treat them as they have treated many of us, we would have at least one hundred more members in a very short time. Many of the German Baptists attended our meeting and manifested a Christian spirit. Two Disciple ministers acted as noble Christians. They attended when they could, and assisted us much. For all this we feel thankful. The trustees of the church treated us kindly and some of the rest to the Luther-

an brethren; but the minister showed as much jealousy as any preacher I ever saw. I hope he will repent, that the Lord may forgive him.

One German Baptist Elder came one night, but could not kneel down in prayer for fear that he would defile himself. Brother Stroup, a German Baptist minister attended a few times and manifested a Christian spirit. We feel thankful to the Lutheran and German Baptist brethren for their kindness, and Christian spirit manifested, and I hope the Lord will bless them. I do not censure these churches for what a few of their members have done.

Result of the meeting: Five by relation, forty-seven baptized, and five will be baptized Wednesday next. Total: fifty-two. One came out but was opposed by her husband. He claimed to have the love of God in his heart, yet his wife said that he would run her off if she would be baptized. She may come yet, if she can get him reconciled.

We have a good substantial membership, a number who had stood out of the church for years on account of the Annual Meeting rules. A number have small farms, but are not wealthy; but will do what they can. I hope the mission board will look after them and help them some in preaching, until they dedicate their new church. Then if they can have another revival I think they will be able to take care of themselves.

I expected to leave for Philadelphia tonight, with my family, but on account of the illness of one of my children, I will be delayed a few days. I believe there is a grand future before these people here, and if they live right, in a few years it will be a large, strong Brethren church. May the Lord keep all faithful, and abundantly bless the Brethren church at North Georgetown, Ohio. I will write again when I have settled down in the city of Brotherly Love.

ISAAC D. BOWMAN.

Philadelphia, Pa.

Trans-Missouri Flashes.

Some people say: "What is the use in passing prohibitory laws; men will drink anyway." Is that the reason why there should be no laws against stealing and murder, because men will steal and murder anyway?

All the patrons seem anxious to know whether the EVANGELIST will be good, bad or indifferent in comparison to its former character, when the new editor takes his seat. I believe that Brother Holsinger would rejoice to see it improve for he is not selfish and progressive? I believe he is. Some of us are prejudiced. Some in favor of old things, some in favor of new things. But merit will win.

The above flash leads us to inquire: In what consists real Christian merit? I answer: In a crucified, buried, but risen Christ. For testimony I cite you to the Brethren's creed: The Bible.

I believe in individual responsibility before God; therefore am opposed to church legislation.

Not interestedness in our brother or sister's welfare, reflects the disposition of the murderer Cain.

There is holy comfort in the truth that there may be a world wide contrast between our reputation and our character.

I have grown gray in the gospel ministry. Will you young preachers suffer me to warn you against the danger of affectation ("Put on") in your ministerial work? I love you. "In all thy gettings, get understanding," was one of wise King Solomon's maxims. It always was, is now, and always will be a noble, wholesome maxim. May it prove practical with us.

I will risk the infidelity of any one who will study Christ impartially.

Some preachers become disgusting by quoting ten times from doctors and authors to quoting once from Christ. But then, preachers must appear learned. The people wish it so.

Naturalness in all true principles and attitudes is God's will. Be yourself.

Some think, and I am one of them, that there is almost too much convention reports in the EVANGELIST. It would be all right if the EVANGELIST was larger.

I am now, Nov. 1st, at Carleton, Neb. Preached here last Sunday and Sunday night. I expect to preach here again in two weeks. On the evening of Nov. 12, I expect to lecture here for the Sisters Endeavor Society. These noble women are doing much good. God bless them in their efforts.

Ask yourself the question dear reader: What has God given me mouth and voice for? If you can't determine, write to me, and I will tell you.

W. J. H. BAUMAN.

400 Ash St., Lawrence, Kan.

The End of the World.

DEAR EVANGELIST: The thoughts upon the subject: "The end of the world," which you borrow from an exchange, and which appears in "our paper," of September 7th, are well calculated to allay the fears of those who do not realize that this ball upon which we live, is under the fostering care of "Our Father," who doeth all things well.

My object in writing is not to controvert any idea or theory, concerning the ultimate fate of the earth or world, upon which we live; but a longing to "prove all things," and so with your permission, we will consult "Our Creed" upon the phrase: "The end of the world," and try to learn how Jesus and his disciples understood it.

The phrase, End of the world, does not occur in the Old Testament at all, and in only three books of the New Testament. It occurs five times in Matthew's Gospel; once in 1st Corinthians and once in Hebrews; only seven times in the whole Bible. In

each of the seven passages the word rendered world is *aiōnos*, and all translators are agreed that it means, "time;" a space of time; dispensation, lifetime, age of man, &c. But we will briefly review the seven passages in which, "end of the world" is mentioned. "For then must he (Christ) often have suffered since the foundation of the world: but now is the end of the world (*aiōnon*) hath he appeared to put away sin by sacrifice of himself" Hebrews 9:26. Paul here represents the appearance of Christ and the end of the world as having already taken place.

1st Corinthians 10:11. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world (*aiōnon*) are come." The apostle Paul plainly tells us in this verse when the end of the world was.

He tells us that it happened in his day: "Unto whom the ends of the world are come. This could not have reference to the material universe; or to the earth (*kosmos*), upon which we live, as it is still rolling on through space. The correct meaning of the verse then, is that the Mosaic dispensation had come to a close. But a close critic will say: "Paul said 'ends of the world': he used the plural." Then it is possible that he included the apostolic age, or age of miracles.

Matthew 24:3. "And as he sat upon the Mount of Olives the disciples came to him privately saying: Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" Then did Jesus tell them the story of the overthrow of his people as a nation. How that they would perish by the sword, by pestilence, by famine, and by earthquakes. That there would be great tribulation, "such as was not since the foundation of the world (*kosmos*); no nor ever shall be." Jesus speaks of the end of that age in verse 6, 13, 14. of the same chapter, and he points out to them such signs as would infallibly enable them to discern his approach, and then he answers their first question: "When shall these things be?" (verse 34): "Verily I say unto you, 'This generation shall not pass till all these things be fulfilled.'" We have said enough to show that both Jesus and Paul spoke of "the end of the world" as an event that was to take place more than eighteen hundred years ago. If they had reference to the destruction of the earth, then the charge that Jesus Christ was an impostor is verified.

Brethren, the Bible, (Our Creed), is not merely a collection of texts. It is biography, history, a code of laws, that have never been, and never will be surpassed. It is all that is needed to promote the happiness of our race, if only it is complied with. It is dishonest to quote a text and labor to prove a theory from it, when the context if quoted, would overthrow the whole argument.

HENRY ELSEY.

Eagle Point, Ill.

Correction.

A publication, touching myself, was recently mailed from Ashland, Ohio, to members of the Brethren Church at large, containing both original matter and quoted malicious and slanderous newspaper twaddle—preparatively manufactured for the special purpose, through the vile secular press of allied notorious public enemies of all the Brethren Church's interests and all her chosen officials and true representatives and all their efforts there which Christian honor and self-respect forbid me to notice, excepting where my public reputation of Christian veracity and honor is directly slandered; and where positive duty toward my future influence and usefulness to the church, to my family, to the world and to myself compels this correction. Among all the other similar, false and misleading statements, concerning myself, said publication declares that "It was stated in Ashland that he was a graduate of Bethany College, but we find that is not true and we do not believe that he graduated at any school. The Board whitewashed any deficiency with a degree of LL.D. We write these things that no one else need be deceived by his high sounding titles, they mean nothing." This, with all that precedes and follows, is an outrageous slander. Instead of the above, it was stated and printed by the Ashland newspapers that "after graduating" elsewhere, as given, I took a select post graduate course at Bethany College," which is true; and the witnessing credentials of which I possess, over the signatures of the officials and members of the faculty of said college at said time. I attended said college, during several years, because of her superior instructors in Latin and Greek; and for the study of the Hebrew language under the celebrated Doctor Loos, and to avail myself of the Biblical and theological lectures and instructions of the eminent President of said institution, at that time. Without further gratifying or arming the malicious and demoniacal curiosity, which, from my Ashland call to the present, has hounded me, all over our nation and throughout all my life-history and associations, with a flood of malevolent insinuating letters of inquiry, in its vain search for the earnestly-coveted sweet morsel of circumstantial evidence, out of which, if possible, to manufacture effective slander, suffice it to say I have a mental and moral history antecedent and consequent thereto; and the records of which were heretofore and at different times submitted to and are fully and approvingly known to all of those of the Brethren Church and all others, whose requests, motives and Christian and civil rights entitled them to an investigation and a knowledge of the same. I possess all the official Christian and legal credentials, touching

my head and heart and life, for every single and separate year, from the age of fourteen years down to the present; and I now frankly and publicly confess, that their united testimony makes it the greatest reflection of my life that I am associated with a Christian body which tolerates the acts and even the mere nominal membership of such characters. Suffice it to say, my conscientious convictions of duty forbid my longer remaining the silent and unavailing sacrifice for leprosy, from whatever source and under whatever garb. There is a boundary limit of degree, character and object, in the revealed and demonstrated charity of the Apostles, of Christ, and of even God himself, within which providence, I will cheerfully compare human and Christian attainments with any and all; but I also know my Christian and civil rights, and have the Christian honor, courage and determination of duty to defend my life and reputation, against the slanderous tongues, or pens, or presses—"set on fire of hell"—of whomsoever, wherever and whenever. Another step, in the direction of slandering me hereafter, by any, will demonstrate this to all.

D. C. CHRISTNER.

From the Solomon Valley Church, Kansas.

Our love feast is one of the many past and gone. Forty-eight members gathered around the tables to partake of the broken emblems of our beloved Master. The order was excellent, and the preaching to the members impressive. Brother E. L. Yoder, of Morrill, Kansas, assisted our Elder, Brother Brumbaugh, in conducting the exercises. Sunday morning Brother Yoder preached to an attentive congregation, on Faith, Hope and Charity. Brother Yoder has the gift of preaching the Word with power. More living forbearance is what we need; more Christian charity in the church of Christ.

Sunday afternoon Brother Harry Brumbaugh was chosen deacon of the church, and was confirmed in the office by prayer and the laying on of hands, by brethren Yoder and Rath of Burr Oak. God grant the brother and sister strength to perform their various duties according to the gospel, in my prayer.

Mrs. E. TETLOW.

Downs, Kan.

From West Independence, Ohio.

I notice in the EVANGELIST that one of our young sisters wants to know where in the Bible we read that a woman is called a disciple. I can answer that question. It is in Acts 9:36.

It says: "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did."

I also wish to publish that we are going to have a series of meetings, at our church, commencing on the 19th of November, to be conducted by Brother Nicholson. We hope that every one who claims to be a Christian will help us along in the work. The Brethren would like to have all to come who can, and especially ministers. It is expected that the meeting will close with a communion.

NICK HEIN, Sec'y.

West Independence, Ohio.

Lordsburg, Calif.

Devotional services 10 a. m. Subject "Salvation," with blackboard outline. Work on chapel being pushed, and good prospects for the cause of Christ. W. Howard Flory, assisted by writer, held services in Pasadena in the afternoon. In the evening a number of us met at the home of Brother Royer, Los Angeles, and discussed the situation. The prospects being considered good for receiving a number by baptism and relation, Dr. Nair agreed to provide a place of meeting for the first Lord's day in November. A great work could be done in this city by well organized effort.

M. M. ESHELMAN.

Lordsburg, Calif.

OUR DEAD.

HEINER.—David H. Heiner was born in Pendleton county, Virginia, 1814; died October 17, 1892; aged 78 years and 23 days. He leaves a wife and five children. He joined the Brethren church in 1882. Funeral services from Job 5: 26 by

J. H. PALMER.

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